



85-2  
17

THEOLOGICAL SEMINARY.

Princeton, N. J. 49-4-5

Case,

I

Shelf,

7

Book,

SCC

8629





Digitized by the Internet Archive  
in 2015

# THE AFRICAN REPOSITORY.

---

---

Vol. xxxvii.]

WASHINGTON, AUGUST, 1861.

[No. 8.]

---

---

## MISSIONS.

### THE PRESENT STATE OF THE MISSIONARY WORK IN AFRICA.

---

The spirit of Christianity is that of Union and Peace. Well entitled was its Divine Author to the character and name of the Prince of Peace. Yet he foresaw the opposition that would arise to his kingdom, and said to his disciples,—“Think not that I am come to send peace on earth, but a sword; For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.” Between good and evil is eternal opposition. Therefore the more clearly rises and extends the Kingdom of our Saviour, the more vehement will be found the opposition to its defence, and in hatred to its Author his disciples must expect to share.

The principle of this hostility lies deep in human nature, and involves all the purposes and passions of the soul, so that opposition to the command, “that we should love one another,” first directed towards Him that gave it, will also show itself towards his disciples and all for whom he died. If the world hate you, ye know that it hated me before it hated you. Memorable are the words of Christ on this subject:

“If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the words that



"I said unto you; the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things will they do for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause."

Imagine not, then, that the perfection of our Lord's character and government are more than the *means* and *occasion* of that hostility which breaks forth from the kingdom of Darkness to overshadow, subvert and destroy the peaceful and happy kingdom of Jesus Christ. Like fire they will inflame that evil kingdom, which, full of all combustible materials of selfishness, malice and contending lusts and passions, that desire and cannot obtain, because those who cherish them ask not or ask amiss, and having brought ruin upon others, finally perish in their own conflagration.

Let us, amid these afflictions of civil war, find refuge in God, assured that he will never forsake his church, the kingdom of righteousness and peace, nor suffer any permanent triumph against it; that, as *human nature* (though ruled for a season by the Powers of Darkness) is his by Divine inheritance, his sway shall be extended over it, and his dominion be without limit and without end.

Those who base their conduct on selfish principles, abide in darkness. Hear and receive the blessed words of the Apostle JOHN—

"He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Between the kingdoms of Love and Hatred, of Light and Darkness, there will be war, ever contending in principle, frequently breaking forth in violence. Let us depend, as far as practicable, upon the sword of the Spirit and that Word which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discourse of the thoughts and intents of the heart. Subdued by the power of the Gospel, how vast the contributions which this nation

might give to civilize and elevate Africa and her children! What a work of everlasting honor and renown might be done by the Christians of our Southern States!

Those who watch the progress of the two contending kingdoms in our world, will find encouragement in the facts, gathered from authentic sources, of the advance of the *Missionary Cause in Africa*. The Cause of African Colonization, so vehemently opposed in its early days, can now point to a well ordered Christian Republic on the Coast of Africa, with the means of justice, education, and growth, armed against the Slave Trade, and pledged to the civilization of Africa, opening a wide field of Missionary enterprise, of which we present partial views in our present number. When the opponents of this Society shall cherish a spirit of universal benevolence, we may trust not for "*disunion* of the States," but for the *Union* of all in mutual benefit and the greatest good to Africa and her children.

---

*Extracts from the Annual Report of the Presbyterian (O. S.) Board of Foreign Missions.*

WESTERN AFRICA.

*Liberia Mission.*

*Monrovia.*—Rev. Amos Herring, pastor; Mr. B. V. R. James, teacher of the English school; Rev. Edward W. Blyden, principal of the Alexander High School; Rev. Edwin T. Williams, in this country.

*Kentucky.*—Rev. H. W. Erskine, preacher and teacher.

*Harrisburg.*—Mr. Simon Harrison, licentiate preacher; Mr. Mellville, teacher of the native boarding school.

*Mount Coffee.*—Rev. Armistead Miller, preacher and teacher.

*Sinou.*—Rev. James M. Priest, preacher; Mrs. Mary E. Parsons, teacher of the day school.

*Sellra Kru.*—Mr. Washington McDonogh, teacher.

*Niffau.*—Rev. Messrs. Thomas H. and James R. Amos.

From the above heading it will be seen that this mission embraces seven stations, at all of which, except two, there are ordained ministers. Three of these labor mainly for the Americo-Liberian population and their children, and four labor exclusively among the aborigines. There are comprehended in the mission four organized churches, four boarding schools, four day schools, and seven Sabbath schools. Beside the stations just mentioned, there are a number of out-stations where there are Sabbath schools, and where occasional preaching is maintained. A presbytery has also been formed and been recognized by the General Assembly, and comprises eight clerical members, all of whom except Mr. Williams are colored persons.

*Monrovia.*—Mr. Herring continues to have the pastoral care of the church at this place. Only one addition to the church has been reported the last year. A number of its members have removed to other parts of the country, and several have died. The number of members reported in July was fifty-four, and the general attendance upon preaching is about twice that number. There is a Sabbath school connected with the church, embracing forty children, a part of whom are natives.

The English school is taught by Mr. James, and embraced at the latest dates sixty pupils. The studies pursued have been substantially the same as those of previous years. Mr. James speaks of the children as being orderly in their deportment, and as having made satisfactory progress in their studies. The best scholars are transferred from time to time to the Alexander High School, a measure of promotion which is greatly coveted by the more industrious pupils. The school was suspended twice during the year on account of Mr. James' ill health, but in neither case for more than two or three weeks. He enjoys good health at the present time.

The Alexander High School has been conducted, there is reason to believe, with more than usual efficiency. The number of pupils is fifteen, the same as that of former years, and the same arrangement in relation to the classes has also been maintained. A full account of the examination held in June was published in the November number of the *Foreign Missionary*, and shows that the course of study is both thorough and extensive. The highest class were studying such authors in Latin and Greek as are pursued only in the higher classes of our best colleges. They were making good progress in Hebrew and the higher branches of mathematics also.

This institution has already furnished some of the best officers the civil government have in their employ. A number are engaged as teachers. Two have entered the ministry, and others are looking forward to the same office. Mr. Blyden's health has been overtaken, however, and the committee have found it necessary to release him from his engagements for a time, that he may recruit by a visit to the West Indies, his native place. The school, for the time being, will be placed under the care of one of the more advanced pupils.

*Kentucky.*—This station continues to be under the care of Mr. Erskine. He has three places for stated preaching, viz: Clay-Ashland, Caldwell, and Congo town. He makes also frequent tours through the native villages in the adjacent country, for the purpose of making known the unsearchable riches of Christ. He speaks of having good attendance both at his stated and occasional places of preaching. The Sabbath schools connected with these different places of preaching are doing well. The day school did not give satisfaction, and was in consequence suspended last summer. It was to be opened again at the beginning of the year, under the care of Mr. M. W. Witherspoon, one of the more advanced pupils of the Alexander High School. One of the female members of this church has recently established a school upon her own responsibility in a native town at the distance of eight or ten miles from Kentucky,



which promises to be a great blessing to that benighted community. The church of Kentucky contributed last year fifty dollars toward the support of the school.

*Harrisburg.*—There is a small church here, to which Mr. Harrison statedly preaches, and a large Sabbath school, conducted mainly by Mr. Mellville and himself. The main feature of missionary work here, however, is a boarding school for native children. The number of boarders at the commencement of the year was twenty-two, but the school has received a large accession of Congo children from the recaptives recently landed at Monrovia—something like four thousand of these having been landed at Monrovia during the year, the greater part of whom were children. A number of these, beside those taken into this school, have been received into the mission families, to be educated and to be trained to habits of domestic industry. Mr. Mellville has charge of the school, but Mr. Harrison has the supervision of the secular affairs of the station.

*Mount Coffee.*—This is the name of the station recently commenced by Mr. Miller. It is located about fifty miles east of Monrovia and ten miles from Careysburg, the health station recently formed by the government of Liberia. Mount Coffee has an elevated position, and is in the heart of a fertile and well-watered district. The country is inhabited by the Golah tribe, of whom there are a number of villages in the immediate vicinity of the station. The people received him with great cordiality, and they are much pleased at the prospect of having their children educated. Mr. Miller expected to have his dwelling completed before the middle of December, and would take his family there immediately after. He has preached occasionally at Careysburg, and kept together a band of Presbyterians at that place, who have not as yet been organized into a church. Mr. Miller will devote himself at once to the study of the Golah language, that he may be able as soon as possible to make known to the people the unspeakable riches of Christ in their own language.

*Sinou.*—This is one of the principal settlements of the Americo-Liberians. It is about one hundred miles southeast of Monrovia, and contains not more than four or five hundred inhabitants, but is surrounded by a large native population, between whom and themselves there is much friendly intercourse. Mr. Priest was the founder of the Presbyterian church here, and has had the care of it since the commencement. One member has been added to the church on profession of faith, and four children have received the sacrament of baptism. The Sabbath school is well attended. The day school taught by Mrs. Parsons has had an average attendance of thirty pupils, and is reported as doing well.

*Settra Kru.*—There is a small boarding school at this place for native children, taught by Mr. McDonogh. The number of pupils last year was twelve or fifteen. There is also a Sabbath school here with a large number of pupils. The place, however, is very unfavorable for mail communication, and the Committee in consequence have had very little information about the station during the past year.

*Niffau.*—This station has been formed by the Rev. Messrs. Amos

during the past year. It is located on the sea-coast, about half way between Sinou and Cape Palmas, and about fifty miles distant from either. The site is open and apparently healthy; it has a good landing and easy access to trading vessels; and the native population immediately around the station is quite large. There is also a large population in the rear of the settlement, and it is supposed that one of the branches of the Niger takes its rise on the east side of a mountain range not more than one hundred or one hundred and fifty miles from Niffau. Should this report be verified, there may soon be opened up from this station a highway by which the gospel of Jesus Christ may be carried into the heart of this great country, and be made effectual to the salvation of millions of benighted heathen who could not be reached so advantageously by any other route. The missionaries were received with the greatest cordiality by the chiefs and the people. A school was organized by one of the brothers, whilst the other devoted himself to superintending the building of a house for the accommodation of their families, whom they were intending to bring down from Sinou by the first favorable opportunity.

It was supposed that there were not less than one thousand or fifteen hundred children in the villages immediately around the station, the great mass of whom were desirous to enter the school, though only a very small number could be received. The Committee bespeak for this new and interesting mission the prayerful remembrance of all who love the cause of missions.

---

#### *Corisco Mission.*

*Evangasimba.*—Rev. T. S. Ogden and Mrs. Ogden; Charles L. Loomis, M. D., licentiate preacher, and Mrs. Loomis; Misses Maria M. Jackson and Mary C. Latta, teachers of girls; Miss Charity Sneed, assistant; Andeke, interpreter and general assistant; Sakonjo, teacher of day school; Mwambani, female native assistant. Rev. J. L. and Mrs. Mackey in this country.

*Ugovi.*—Rev. Cornelius De Heer.

*Alongo.*—Rev. William Clemens; Mrs. Clemens in this country.

*Ilovi Island.*—Ibia C. Sikenje, native licentiate preacher.

*Kombe.*—Native teacher.

No important changes have been made in the arrangement of the missionary force during the year. Dr. and Mrs. Loomis, whose departure was mentioned in the last Annual Report, arrived at Corisco the latter part of January. Their presence gave Mr. and Mrs. Mackey the opportunity to visit this country for the improvement of their health. Mrs. Clemens, whose health had also declined, availed herself of the same opportunity to return to this country. They reached New York in June; all having derived much advantage from the sea voyage. Mr. and Mrs. Mackey have been still further benefitted in their health from their sojourn in this country, and are now awaiting an opportunity to return to their field of labor. The

mission has been strengthened by the accession of Miss Mary C. Latta as a teacher for the female school. She was a member of the Presbyterian church at Chestnut Hills, Pennsylvania, and cheerfully left an inviting home and many endeared friends to go and labor for her Saviour in that distant and benighted portion of the earth. She sailed from New York in the middle of August, but did not reach Corisco until the latter part of November.

There has been some sickness among the missionaries who have been on the ground, but none of so serious a character as to interfere with the regular course of their labors. The missionary work has been carried on in peace and quietness, and, as will be seen in the sequel, with many tokens of the Divine favor.

The Spanish authorities have interposed no obstacles to the prosecution of their work, but on the contrary have manifested quite a disposition to show them favors whenever there was opportunity to do so. A small vessel of war was kept stationed in the bay during the greater part of the year, and at one time measures were taken for the erection of a house on the northeast corner of the island; but this was afterward abandoned, for what reason is not known.

The missionary work, as will be seen by the heading of this report, has been enlarged by the establishment of two new out-stations. One of these is located on the small island of Ilovi, in the same bay with the main island, but much nearer to the mouth of the river. It has a population of not more than three hundred, but has every facility of intercourse with the numerous villages along the margin of the main land, as well as those along the banks of the river. The other station is among the Kombe people, to the north of the main island, and fifty miles distant. Both of these stations are conducted by natives who have been educated in the schools at Corisco, a more full account of whose labors will be given in the sequel.

The clerical members of the mission organized themselves into a Presbytery in May last, and at the same time received three young men under their care as candidates for the ministry. Since that time one of them has been licensed to preach the gospel, and has been entrusted with the care of one of the out-stations just mentioned. The occasion of the licensure of this young man was one of great interest to all the missionaries, but especially to those who had been the honored instruments in laying the foundation of the mission. It had only been ten years since the work was first commenced, and now one young man, of approved piety and earnest zeal, is ready to go forth into still darker regions and proclaim to his benighted countrymen there the same glad tidings that have been brought to his own doors. Others are soon to follow in his footsteps, and the brethren can now see how easy it will be to spread the knowledge of the Christian salvation throughout all these regions, by the agency of the Christian youths whom they are training on their island home.



*Evangasimba.*

This station includes under its care the principal church on the island, a female boarding school, an advanced school for training teachers, a day school for boys, a Sabbath school, a medical dispensary, and is the place also where the principal secular business of the mission is transacted. Since the departure of Mr. Mackey, Mr. Ogden has had the pastoral care of the church and the supervision of the schools, whilst Dr. Loomis has had charge of the secular department and the dispensary. Both of these brethren have connected the study of the language with their other engagements.

*The Church.*—Though there are a number of places on the island where stated religious services are maintained, there is, strictly speaking, only one church organization, and that is connected with this station. Here the brethren and the native Christians from the different stations come together once in three months, for Christian conference, and for commemorating the sacrament of the Lord's Supper. The attendance on these occasions for two years past has been very large—greater than could well be accommodated in the church building. The exercises have always been very refreshing to the children of God, and deeply impressive to the large crowd of spectators who are always present. The church has been greatly favored by the presence and power of the Holy Ghost, especially during the early part of the year. From furnished statistics, it appears that thirty-eight persons have been received to the communion of the church during the year, making fifty-seven adults that have been admitted to the ordinance of baptism since the organization of the church. Infant baptism has been administered in seven cases to the children of native converts. There is satisfactory reason to believe, too, that none have been admitted to full communion of the church except those who have been truly regenerated. It is hoped, too, that a number of others, whose reception to the church has been postponed from prudential considerations, are truly the children of God, and will be received after a further trial of their sincerity. At each of the stations there is a catechumen class, embracing all those who profess a desire to be saved, but who need fuller instruction in relation to the way of salvation. At Evangasimba this class embraces 17; at Ugovi, 15; and at Alongo, 17. A large portion of those received to the communion of the church the last year were adult females, who had had no connection with the schools, and who had had no opportunities of religious instruction except those derived from public preaching on the Sabbath. This is an unusual event in the history of African Missions, especially in the earlier stages of their history, and may be regarded as a most encouraging fact in relation to the future prosperity of this particular mission.

In relation to the character and deportment of the members of the church, the report of the mission speaks in the most encouraging terms. Only two cases of discipline have as yet occurred. The great body of members show commendable zeal in their readiness to speak a word for the Saviour whenever there is opportunity to do so; in



visiting neighboring villages to hold religious meetings; in maintaining family worship, and asking the divine blessing at their meals; and the pains they take to impart religious instruction on their trading excursions in more remote regions of the country. The Christian young men, who have had the advantages of education, are acquiring an increasing influence over the community all the while, and already a number of obnoxious heathen customs have been abandoned by men who make no profession of religion, through their influence and persuasions. The members of the church have also manifested a spirit of liberality in maintaining the institutions of religion. The sum of one hundred and eight dollars has been contributed for missionary purposes, besides sixty-six dollars for the erection of a church for their own accommodation. The missionaries contributed a portion of these sums, but the larger proportion, it is understood, was contributed by the native members. In October last three additional elders were elected and ordained. In relation to these, the report testifies to their fidelity in the discharge of their duties, and the great assistance they have rendered the pastor in watching over and guiding the flock. Three of those who were appointed at an earlier period have been received under the care of the Presbytery as candidates for the ministry, and one, as has been mentioned elsewhere, has been licensed to preach.

Religious services are held in the church morning and evening, whilst the Sabbath school occupies the afternoon. Two weekly services are also kept up, one of which is conducted by Andeke, a native elder, and is intended for the benefit of the native Christians at the station.

*Sabbath School.*—The Sabbath school comprises persons of all classes, and of varied character and attainment. There are two classes of adult men and women, to whom Miss Jackson imparts oral instruction. There are also two Bible classes of the more advanced pupils, taught by Dr. and Mrs. Loomis. A larger number are studying the union questions, and were taught by Mrs. Mackey before she left. The whole number in attendance has not been reported.

*Advanced School.*—The object of this school is to train teachers, and give a more extensive and thorough education to those who are looking forward to the work of the ministry. There were twelve in the school at the beginning of the year, but the absence of Mr. Mackey devolved so large an amount of labor upon Mr. Ogden that he could not devote the attention to the school that it needed, and the pupils, in consequence, were distributed among the different stations, to receive such instruction as the several missionaries might find practicable to give consistently with their other labors. The school will be resumed in its original form as soon as the mission is reinforced.

The day school is taught by a native young man, and is, no doubt, doing something to elevate the character of the rising generation. No account has been furnished as to the number of pupils in the school at the present time.

*Female Boarding School.*—This is justly regarded as one of the most important schools on the island. Female education is an indis-

pensable element in the improvement of any community, but especially so to the elevation of a heathen population. In the earlier stage of the mission, it was found very difficult to get any female pupils at all. The habits, prejudices, and superstitious notions of the people were all opposed to the moral and intellectual elevation of the female sex. But this opposition is yielding to the influence of religious principle, and husbands and parents alike are becoming desirous of the education of their daughters and wives. The school was taught entirely by Miss Jackson until the arrival of Miss Latta, since which time it has been carried on under their joint care. A portion of each day is devoted to study, and the remainder to instruction in sewing and other domestic duties. The progress of the girls in both of these departments has been very satisfactory. Mention is made of one of the girls who had committed to memory the whole of the four gospels, a large number of hymns, and knew the catechism perfectly. They have done well also in domestic training, as may be inferred from the fact that they have earned sixteen dollars by sewing out of school hours, which they have devoted to the missionary cause, besides a like sum earned in the same way for the support and education of one of their own number. Four of the elder girls were married at the end of the spring term, and in every case to Christian husbands. The school has not been without spiritual fruits. Two of the pupils have been brought to the knowledge of the Saviour during the past year, under circumstances of great interest.

*Dispensary.*—Dr. Loomis has relieved much suffering by administering medicine, and by performing a number of surgical operations. The people express great gratitude for such favors; and the exercise of this kind of benevolence will, no doubt, do much to open the hearts of the people to religious instruction, and give the mission a commanding influence over the people at large.

---

### *Ugovi.*

This is the principal station on the south side of the island, and has been under the care of Mr. De Heer. It comprises a boarding school for boys, a Sabbath school, and a chapel where the gospel is statedly preached, but without any independent church organization.

The school opened with only twelve boys, but the number was increased to twenty-seven, four of whom were afterwards dismissed for improper conduct, leaving twenty-three as the regular number. They are arranged into three classes, the more advanced of whom are studying geography, arithmetic, history, composition, and are practised also in translating English into Benga, and *vice versa*. The higher class has been taught by Mr. De Heer himself, whilst the two lower ones have been instructed mainly by a native assistant. The moral character of the boys has been very sensibly improved, and, what is still more encouraging, the hearts of a number of them have been touched by divine grace. On this point Mr. De Heer remarks:—

"For the last three months a religious feeling has pervaded the school, such as I have never witnessed before. Three of the boys have been admitted into the inquirers' class. Others express a desire and purpose to become followers of Christ. They have begun a meeting of prayer among themselves on Saturday afternoons, and also spend a short time in prayer at the close of each day. God grant that this state of feeling may continue until they are all brought under the power of divine grace." Public preaching on the Sabbath is well attended. Since the erection of a new and commodious chapel, the attendance has averaged about one hundred and thirty. The regular weekly services are also well attended. Besides these, the native Christians have a number of prayer meetings among themselves, which are well attended, and which, it is thought, are doing much to promote their spirituality. Fourteen persons connected with this station have been received to the communion of the church, and among these several husbands and wives. The Sabbath school is attended by old and young, by slave and freeman, and has varied in number from forty to sixty. A fuller account of this station may be found in the March number of the *Record*.

---

### *Alongo.*

This station is on the north side of the island, and is under the direction of Mr. Clemens. It contemplates a two-fold object: first, the spiritual improvement of the island population immediately around it; and, second, the training of native youths from the various tribes on the mainland, with the view of their being hereafter employed in diffusing the light of the gospel and the blessings of Christian education in those benighted regions. These measures are still in their incipency; but already important results have been realized, and there is no reason to doubt their ultimate success. Already two young men connected with this station have been sent to form new stations, and proclaim the gospel to communities of benighted men who could not have been reached through any other agency.

The religious meetings on the Sabbath are not different from those of the other stations, of which mention has already been made. The ordinary attendance is about seventy, but frequently the number exceeds one hundred. The Sabbath school has an attendance of fifty scholars, and is composed almost exclusively of the members of the church and the pupils of the boarding school. Mr. Clemens has spent a considerable portion of his time in itinerations on the mainland, and especially along the seaboard to the north of Corisco, for the purpose of obtaining boys for his school, and for preaching the gospel. These visits, together with the influence of such of their youths as have been brought under the power of religion at the mission station, have already created a demand among these people for Christian instruction which the missionaries cannot meet. The amount of knowledge among them in relation to the Christian salva-



tion is as yet very small, and is, no doubt, very much mixed up with their native superstitions. Still, they have acquired, through the means just mentioned, sufficient information to make them desire more, and Mr. Clemens founds upon this state of feeling a most earnest call for more laborers. He also gives an encouraging account of the state of the school. The boys are studious and obedient, and are making satisfactory progress both in their moral and intellectual improvement. There are evidences of spiritual improvement also. Five of the pupils have been received to the communion of the church during the year, making nine in all who are in good and regular standing in the church. Several cases of remarkable piety among the pupils of this school have been published in the missionary journals during the year. One of these young men, while on a visit to his friends on the mainland, fell into the hands of a hostile tribe and was condemned to be put to death. His calmness in view of death, however, was so inexplicable to his would-be murderers, that they were deterred from their bloody purpose, and the young man was released. According to their ideas he had procured from the white men a *fetish*, and they were afraid to proceed to extremities. It is true he had secured a *charm* against the fear of death, but it was such a charm as the gospel of Jesus Christ alone imparts. Another case is mentioned of a young man who spent only a few days at the station, but during that time was carefully instructed in relation to the Christian salvation. On his return to his native town in the interior, he conscientiously put into practice all the instruction he had received—abandoning all his gross sins, and keeping the Sabbath. As he had no other means of knowing when the Sabbath returned, he carefully notched each day on a stick, that he might keep that day sacred in concert with his Christian brethren in all other parts of the world. Such examples, of which the number might be greatly multiplied, not only illustrate the power of the gospel over the mind of a heathen people, but set forth the great importance and urgency of diffusing its light among them as speedily as possible.

*Out-stations at Ilovi and Kombe.*—These two out-stations have been commenced during the past year, and as yet have had but little time for the developing of any important results.

The island of Ilovi is situated near the mainland, and has a population of about three hundred. The people are of the same family and language with those of the mainland. There are a large number of villages on the mainland that are accessible to the missionary here; and to the religious instruction of these a portion of his time will be devoted. His labors on the island, though of only six months' continuance, have, nevertheless, been productive of encouraging results. On the Sabbath he has an attendance of about fifty persons. Seven individuals have professed a concern for the salvation of their souls, and three of these, there is reason to hope, have already given their hearts to the Saviour. A more full account of this station may be found in a letter from the missionary in the March number of the *Foreign Missionary*.



Kombe is the name of the other station, and is located on the mainland, but near to the sea-shore, and about fifty miles from Corisco. The missionary was very cordially received by the people, and has commenced his labors under very favorable circumstances. What the results are to be, can be known only in the future. Both of the missionaries and their work are commended to the prayerful remembrance of God's people.

---

*From Macmillan's Magazine.*

THE OXFORD, CAMBRIDGE AND DUBLIN MISSION TO CENTRAL AFRICA:—NEWS OF THE MISSION, AND OF DR. LIVINGSTONE.

The opening up of Central Africa to commerce, Christianity, and civilization—such is the aim into which all enterprises of African adventure, and all speculations about Africa, have recently resolved themselves; and, when Dr. Livingstone left England with his party, in March, 1858, it was with a preconceived notion as to one particular route by which this object might be effected. "I expect," he said, "to find for myself no large fortune in that country; nor do I expect to explore any large portions of a new country; but I do hope to find, through that part of the country which I have already explored, a pathway by means of the river Zambezi, which may lead to highlands where Europeans may form a settlement, and where, by opening up communication, and establishing commercial intercourse with the natives of Africa, they may slowly, but not the less surely, impart to the people of that country the knowledge and inestimable blessings of Christianity."

Among the agencies organized in prosecution of this object, that which exists under the name of "the Oxford, Cambridge, and Dublin Mission," possesses, both on its own account, and from its close connection with Dr. Livingstone's continued labors, a special claim on public interest. The Mission grew out of visits paid by Dr. Livingstone while he was here to the two English universities. Without detailing the successive steps, suffice it to say, that after preliminary meetings and consultations in Oxford, Cambridge, and London, held prior to February, 1860, and in which such men as Mr. Gladstone, Mr. Walpole, Mr. Beresford Hope, the Earl of Carnarvon, Lord Robert Cecil, the Bishops of London, Oxford, and St. David's, Dr. Whewell, Professor Sedgwick, Professor Jeremie, Dr. Heurtley, the Dean of Westminster, and the late Archdeacon Hardwick, took an active part, an Association was formed for sustaining a Mission to Central Africa, in the joint names of the two universities, and that the scheme was afterwards extended so as to admit the University of Dublin, and thus represent, through the universities, the united Church of England and Ireland. The basis of the Mission and its plan of operations were arranged as follows:—Money was to be raised for the establishment of the Mission, and for its support for five years.

The Mission was to consist of six clergymen, with a bishop at their head, together with a medical man, a staff of artisans, etc. While the primary object of the Mission was to be, "to spread Christianity among the untaught people of Central Africa," it was to "recognize the importance of commerce and civilization in developing the natural resources, and in elevating the inhabitants of these regions;" and it was to help in the suppression of domestic slavery in Africa, and of the slave trade between Africa and other countries. Avoiding interference with the work of other missionary societies, it was to have for its own aim, not so much the formation of a Christian colony, as the settling of missionaries "among the natives under the protection of their chiefs," so as "by mere teaching and influence, to help to build up native Christian states." Finally, the special scene of operations in Africa was left undetermined; and, in this matter, the advice of Dr. Livingstone was to be waited for.

The result of these resolutions, duly and gradually carried into effect, was, that in December, 1860, a party, consisting of Archdeacon Mackenzie, (a man who has foregone, for the life of a missionary, all the prospects at home following on a brilliant university career,) the Rev. L. J. Proctor, the Rev. H. C. Scudamore, Horace Waller, Esq., naturalist and lay superintendent, S. A. Gamble and J. Adams, artisans, together with several blacks, as interpreters, etc., were collected in Cape Town, ready to set out for the Zambezi. Livingstone's vessel, the *Pioneer*, having arrived at the Cape, from England, a portion of the party set out, in company with it, in the *Sidon*; and, on the 8th of January, 1861, they were followed, in H. M. steamer *Lyra*, by Mr. Mackenzie and the rest: Mr. Mackenzie having a few days before been consecrated in the cathedral at Cape Town, as "Missionary Bishop to the tribes dwelling in the neighborhood of the Lake Nyassa and River Shire." It was Bishop Mackenzie's hope, on his leaving the Cape, to meet Livingstone at the mouth of the Zambezi, ascend that river with him in the steamer, and then disembark to commence the labors of the Mission at some point which Livingstone would assist in indicating, but which would probably be "near the River Shire or the Lake Nyassa, from which it flows." How far that hope was fulfilled, and what has been the history of the Mission hitherto, will be seen from the following extracts, which we are permitted to make from a manuscript letter from the Rev. R. Rowley, who set out from England to join the Mission, and who, arriving at Cape Town the day after Bishop Mackenzie's departure, was fortunately enabled to overtake him at Natal, and join him in the *Lyra*.

"We sighted the *Sidon* about one o'clock, P. M., on the 7th of February, and anchored a short distance from her [on the Zambezi coast] about three hours afterwards. Captain Oldfield and the bishop went on board of her at once. When they returned we learned that three of our party, who had come up by her, had been on shore several days, and that since then she had had no communication with them. A brisk gale was blowing, a heavy sea running; and by the aid of a glass we could see a tremendous surf on the bar of the Zam-

bezi, and the *Pioneer* safely moored in the smooth water behind it. It was very evident she had no intention of coming out to us that night. Of Livingstone the *Sidon* knew nothing.

“My first impressions of the Zambezi and the neighboring coast were by no means pleasant. The hopes one had entertained that commerce with the interior could be effected through the Zambezi were soon blown away. Nothing can be more unpromising than the low shelving coast, covered with mangrove; nothing more impracticable for ordinary commercial purposes than the entrance to the river. No ships would care, considering the frequency of bad weather there, and the bad anchorage ground, to go within three miles of the land; we anchored seven miles from the shore, and then had but seven and a half fathoms of water. Livingstone, with his contempt for danger, energy of purpose, and intuitive knowledge of the best thing to be done on every emergency, cannot well understand the difficulties experienced by ordinarily endowed men in getting over the bar of the river; but, as there are not many Livingstones in the world, and a great many ordinarily endowed men, it is very certain that, whatever the moral and religious future of the poor people in the interior may be, their commercial position will not be much improved unless some better communication with them is opened. They may be able to produce cotton, sugar, hemp, ivory, and many other things in abundance; they would do so; but their products will never find their way into Europe unless a happier highway for their exports and imports be discovered. Sailors have a perfect horror of the Zambezi and its neighborhood, and they have good reason for their dislike. \* \* \* Small steamboats, drawing but a few feet of water, might not find the bar impassable save in rough weather; but even they would require a very skillful pilotage; for the channel is often shifting, and then they might come to grief on a sand bank, although fortified against the assaults of the breakers. Altogether, it must be a very large profit indeed, much larger than is ever likely to be acquired, that would tempt commercial men to encounter the difficulties of the Zambezi.”

It was not without considerable delay and difficulty that the party were able to effect their landing on this unpromising beach; but, when they did effect it, they found, to their infinite satisfaction, that Livingstone was there to meet them, accompanied by his brother, Charles Livingstone, Dr. Kirk, and a number of Mackololo blacks. “Livingstone had been there since the 1st of January. He had made the trifling journey of one thousand miles on foot in order to meet us, having come down from Linyanti.” The great traveller and the missionaries had, of course, much to talk about on their meeting; but they soon came to the main matter—the prospects of the Mission, and the question of the place and locality for its first operations.

“To my great surprise, I learnt from the bishop that Livingstone was averse to our going up to the Shire by the Zambezi. He is deeply impressed with the necessity existing for a better communication with the interior. Not only are the difficulties of the river and



the land journey very great, but the Portuguese, who lay claim to the river and adjoining territory, love us not. They make little or no use of what they claim; but, on the true 'dog-in-the-manger' principle, they do all they can to prevent any one else doing so. Their mode of proceeding at the mouth of the Zambezi is nevertheless very ridiculous. Until Livingstone proved to the contrary, they thought the bar impassable under any circumstances; but no sooner did they learn that they were mistaken, than they sent down a party of soldiers to erect a flag-staff and custom house, and to keep possession in the name of his most sacred majesty of Portugal. At this present time some five or six miserable half-caste fellows, under the command of a corporal, are there. Cock-hatted and bestrapped to an awful extent are these poor fellows; but of such inferior physical endowments, that it would be but child's play for one of our sailors to kick them all into the sea. They appeared to be very much afraid of our friends at first, and removed to a respectful distance from them; but after awhile plucked up courage, and were very anxious to sell them eggs, which they collect from the nests of the water fowl, and beautifully made wicker baskets, which they make, and by which employment they vary the fearful monotony of their terrible existence. Siccard, their consul at Tette, the only man among them who appreciated the English, and had a friendship for Livingstone, has been removed to Ibo, and they seem determined to make our position as uncomfortable as possible. If located in the interior, they would not really molest us; for the natives hate them, and with reason, and they would fear to approach our locality; but they could cause much annoyance to any friends passing up or down the river; could detain them, exact an enormous duty from all exports or imports, and, in short, make us most uncomfortable. If the Ruvumah can be opened, the various difficulties besetting the navigation of the Zambezi would be obviated. It has no bar; it proceeds from the locality of Lake Nyassi, the very spot we wish to occupy; and it is beyond Portuguese territory. Some think it neutral ground; but there can be little doubt, from all I hear, that it belongs to the emperor of Zanzibar. From him or his successors molestation is dreaded; for, judging by all past experience, they are only too glad to cultivate the friendship of Europeans—of Englishmen especially—and would gladly permit ingress and egress wherever we pleased. Livingstone, therefore, proposed that, instead of proceeding up the Shire, as originally intended, we should accompany him up the Ruvumah in the *Pioneer*. His reasons for doing so were—(1,) He had great hopes that we should find the Ruvumah affording an unimpeded communication with the sea, and that the interior could be easier penetrated by it than by the Zambezi. (2,) That this was the most unhealthy season of the year; that we were without a doctor; were ignorant of the symptoms preceding the fever, and not skillful in its treatment; that we should be obliged to wait some time in the valley of the Shire, the most unhealthy place we could be in, before we could transport either ourselves or our stores to the high, healthy country; and that the people of that locality—now that Chibisa, a friendly chief, had removed his tribe to another



part of the country—were not so amicably disposed as to enable us to trust them. He promised, however, in the event of our not seeing our way clear to the acceptance of his proposal, to go up with us to the Shire, stay there with us some days, and give us during that time the full benefit of his advice and influence.”

It was not without great reluctance that the missionaries gave in to Livingstone's views:

“A council, consisting of Captain Oldfield, [of the *Lyra*,] who takes a most lively interest in the success of the Mission, and has done much to forward its success, Drs. Livingstone and Kirk, the Bishop, Proctor, Seadamore, myself, and Walker, were called in the poop, and the momentous question debated. It appeared that we did not comprehend at first the full force of Livingstone's objections to our going up the Shire at this time, or until the Ruvumah had been tried. He said, after we had arrived at the Murchison Falls, the highest point we could get by the steamer, that the difficulties of transit would be so great as to amount almost to an impossibility, unless we could command a great deal of native labor; that the natives of that district were churlish, would do nothing for us, had even refused his presents; that we could not leave any portion of our stores behind us, but should be forced to leave a guard, supposing a part of us, with a portion of our stores and baggage, pushed our way up to the high land; and that the present time of year was so unhealthy that, unless we were with those in the valley of the Shire, or some one else well versed in the fever treatment, the most fatal consequences would ensue. Dr. Kirk gave similar testimony. Both were evidently concerned for our safety, and seemed to consider themselves responsible for our welfare. Not a particle of selfishness was observable in anything they advanced. No doubt they were both anxious to see what could be done with the Ruvumah; it has been Livingstone's hope for a long time. He appears to *love* the country for which he has done and suffered so much, and, consequently, those who come forward to help him; and it was manifest that, however much he desired to commence at once the exploration of the Ruvumah, nothing but the tenderest interest for our safety and welfare induced him to persuade us from going up the Zambezi there and then. Two more noble, disinterested, trustworthy, and Christian men, than Livingstone and Kirk, it would be hard to find. They deserve to work together; and, as eye meets eye, you can see that their labor has been to them, in more senses than one, a real labor of love. Still, it seemed to the Bishop, to Seadamore, to me, and to Captain Oldfield also, that the difficulties alluded to were scarcely greater than we had anticipated before coming out, and that the consequences of uncertainty and delay might really prove more injurious to us. The Bishop put the peculiarity of our position as mere Christian missionaries very forcibly before Livingstone; spoke of us as having left active and useful labor in England, and how anxious we were not to lead any longer than was absolutely necessary, the comparatively useless life forced upon us during the last four or five months; and, although he had unlimited confidence in all of us, ex-

pressed a fear that the uncertainty and delay might, despite ourselves, expose us to much that it were well to avoid; might really injuriously influence those who would otherwise follow us, and cause our friends at home much anxiety. Livingstone replied that he did not anticipate any ill consequences would result from the delay; at the most it would be but a three months' delay. We need not all come up the Ruvumah. The greater part of us could stay at the Island of Johanna, one of the Comoros, a most healthy place, where we could acquire the Makoa language, the very language needed for our missionary work, and where we could also make ourselves acquainted with the habits and tone of thought of the natives, and many other things equally necessary for us to know. I then asked Livingstone if it really was his deliberate opinion, that in going up to the Shire now, we should be exposing ourselves to more than ordinary risk, and a risk greater than he could sanction. He said it was. I then called his attention to the possibility, the probability, of the Ruvumah expedition not realizing all he hoped from it, and asked him, in that event, what course he would advise us to adopt. 'Come back to the Zambezi,' said he; 'it would then be the most healthy season of the year.' But I suggested that, even if that were so, other difficulties, upon his showing, still remained; the difficulties arising from the ill will of the people in the valley of the Shire, and in the getting of our stores and baggage to the high lands. He replied that we should then be a stronger party, that he and his would be with us to help us, that we should have the benefit of their experience, not only in fever, but in all else; the Makololo with him could help us, and though the difficulties we should have to encounter would really be very great, still, it being the healthy season of the year, and, with our united efforts, he had little doubt but that we should get readily over them. That once accomplished, the path of those who followed us would be much easier. He clung, however, to the notion, that we should not need to come back, but that the Ruvumah would prove to be the best channel of communication with the interior. To act contrary to this advice, considering with what authority it was given, would have been a very daring thing. I felt, I am also sure that the Bishop and others of us felt, that we would give anything if the doctor had said you can and ought to go up, despite what you will encounter; but, as he would not say that, and in my heart I believe he had good reason for not saying it, we could do nothing else but follow his advice. The sacrifice, and really it is a sacrifice, we have made of our own feelings in doing this will secure Livingstone to us by stronger ties than would have been possible had we acted otherwise. And to have the hearty, living co-operation of such a man, in a country he had made his own, will be most invaluable to us. Had we gone up the Shire by way of Zambezi after his protest against our doing so, and anything unusually painful had befallen us, friends at home might have said, (without reason, perhaps,) but still they might and would have said:

"Here, by the good Providence of God, these people met with the only man on the face of the earth who was in a position to advise

them for the best; in order to do this he had travelled a thousand miles; he did advise them, they rejected his advice; and their fall is only the natural result of their presumption and folly.'

"We gave in to Livingstone—he pledging himself to fetch us from Johanna within three months, and to go with us up to the Nyassi district, either by way of the Ruvumah or the Zambezi and Shire. It was arranged that the Bishop and one other should accompany the expedition, and the Bishop selected me for his companion.

"Details relative to the departure of the three ships were soon arranged. The *Pioneer* was to proceed at once to the Ruvumah, the *Lyra* and the *Sidon* to Johanna. The *Lyra* was to be at Johanna first, where she should land our stores, and those of our party in her who would stay behind, and then run over to the Ruvumah with the bishop and myself, and coal and stores for the *Pioneer*. The *Sidon* would land the rest of our party, and the remainder of our stores, at Johanna, and would also go over to the Ruvumah with coal for the future use of the *Pioneer*; and then we were to be left to our own resources."

The remainder of Mr. Rowley's letter describes the voyage to Johanna, where the *Lyra* arrived February 21, and gives an account of what the missionaries saw and did in that and other islands of the Comoro group. As these islands are tolerably well known, however, by previous descriptions, the only other extract we shall make from Mr. Rowley's letter is one referring less to them than to the general anticipations and speculations of the missionaries respecting their African enterprise.

"I used to think that we had been in too great a hurry to leave England—that it would have been better had we delayed our departure for some months. But circumstances have been so ordered that we appear to have come out at a happy moment. We may fail in the grand objects we have in view; humanly speaking, as I have before said, the chances are greatly against us. We have to contend against the power and reminiscences of ages of heathenism, and we have to fight against a principle which cupidity has made all but impregnable. Central and Eastern Africa are exciting great interest in the minds of more than one class of people at this present moment; and it seems more and more necessary, as we get better acquainted with the object, that an effort, somewhat different from what has been already made, should at once be made to raise the natives of these places to a higher standard of existence than they had at present obtained, before others, with motives less worthy, succeed in corrupting them irretrievably. Unless we, or those who will, I trust, follow us, succeed in persuading the natives to provide themselves by their own labor with the European comforts now becoming day by day more desirable to them—unless we can convert them to Christ—slavery must become as universal here as it was, and is, on the western coast; there is no help for it. The British government is the only government in the world really in earnest about the suppression of the slave trade; yet, in order to avoid embroilment with other powers, the instructions supplied to our naval commanders are so ambiguously

framed that efforts of our cruisers are really paralyzed—for, unless a man shrinks not from a responsibility which intimidates men of ordinary calibre, successful action is almost an impossibility. No less than nineteen thousand slaves were exported last year from Zanzibar and Ibo. It is said, with what truth I can't say, that as many as six hundred vessels are employed in the slave trade on the eastern coast of Africa. Many of them can be no more than Arab dhows; but some are vessels of large tonnage, fitted, without regard to expense, with every appliance for successful traffic; and nine-tenths of these vessels are American. To keep this fleet of the Devil in check we have some five or six cruisers, fettered and hampered by the before mentioned instructions."

The letter from which the above extracts are taken is dated "H. M. S. *Lyra*, Zaoudsi, Mayotte, February 27, 1861." At that date, therefore, the missionaries were still among the Comoro Islands, waiting to return to the continent, and begin their labors according to the plan agreed upon between them and Dr. Livingstone.

---

#### THE PONGAS MISSION.

The Rev. Dr. Caswell, the zealous friend of the Pongas Mission from the outset, has sent the following statement of its present position and needs to the *London Guardian*:

SIR:—It is indeed a cause of great thankfulness to Almighty God that Archdeacon Mackenzie has been so well sustained in his proposed mission to the region on the river Zambezi. In his address delivered at the Cape, the venerable Archdeacon stated that contributions in England had been received to the amount of £15,000 or £16,000, and that a subscription list of £1,300 a year had been guaranteed for five years. That list (it was added) still requires to be augmented by £3,000 in donations, and £300 a year, to amount to what is estimated as necessary for putting the mission fairly "in a working condition."

The mission on the river Pongas, in West Africa, (130 miles north-west of Sierra Leone,) was founded in the year 1855, by the devoted Leacock, and has now been in actual operation during more than five years. Three of its missionaries have died—Leacock, Higgs, and Dean,—owing to the effects of climate in a country within ten degrees of the Line. Three are yet living, one of whom, the Rev. W. Latimer Neville, late of Queen's College, Oxford, is the Superintendent. The mission promises to act on Central Africa, similarly to that projected on the Zambezi. The Soosoo language (into which the Prayer Book has been translated) extending far into the interior towards Timbuctoo, and many natives coming frequently from the central regions to Fallangia, Domingia, and other stations occupied by the missionaries.



At the present time there is a church at Fallangia, on the Little Pongas, built by the natives, in which from three hundred to four hundred Africans worship on Sundays in their own beautiful language, according to the order of the Church of England. Daily morning and evening service is attended regularly by about eighty converts. Two hundred and ninety-six persons have been baptized, chiefly adults, and there are nearly forty communicants. There are large classes preparing for Baptism, Confirmation, and the Holy Communion. There is also a very efficient school, containing nearly one hundred pupils, about half of whom are the children of chiefs. At Domingia, on the Great Pongas, a station conducted on the same principles, has lately been founded. At Yengisa, Chief Tom has abandoned the use of idols and greengreases, has dismissed Basungi, the representative of Satan, and has applied for baptism, declaring his intention to have a church built in his town at no distant time. King Katty, of Teah, purposes to attend worship at Domingia, and has favored the preaching of the Gospel to his people. The same may be said of Faber, the Chief of Saugha; Halifah, the Chief of Basica; Khali, of Sameia; King Bango, of Lisso; and many others who have treated the missionaries with a respect and courtesy hardly to be expected among African devil-worshippers and Mahometans. Wherever the mission extends its influence the Lord's Day is observed, slave-trading and polygamy are discountenanced, and theft and other immoralities are checked.

Yet, up to the present time, the mission has never been put in what Archdeacon Mackenzie would justly consider a fair working condition. Its invested capital, instead of being £16,000, does not exceed £2,000. With three ordained missionaries, the Rev. Messrs. Neville, Philips and Dupont, and with the constant necessity of meeting incidental charges, besides the support of schoolmasters, the whole income of the mission does not exceed £1,100 per annum. Of this, about £520 is supplied by the West Indies, and chiefly by Barbadoes, £300 is given by the Society for Propagating the Gospel, and nearly another £300 is collected by myself as Secretary and Treasurer for the mission in England. To this perhaps I may add £20 or £30 a year, given in Sierra Leone.

Your readers may be surprised to learn that, up to the present time, no suitable mission house has been erected in the Pongas country, and that the valuable lives of the aged Superintendent and the other Missionaries are constantly imperilled by their being obliged to inhabit the dark, damp, and unwholesome mud huts constructed by the natives. Indeed the three deaths which have taken place may possibly, in some degree, be traceable to this cause. I was enabled, by kind friends, to send out for Fallangia an iron house in 1859, which cost £460, of which the sum of £200 was given by Barbadoes. This, however, was destroyed by fire on board the ship which conveyed it. Although the insurance money was recovered, it has not proved sufficient for the completion of the new building which workmen from Sierra Leone are constructing of brick, stone, and timber. For this purpose alone more than £200 should be supplied during the

present dry season, as the rains commence again in May, during which (that is, during about five months,) building is out of the question.

At Domingia the Rev. A. Philips is about to build a small house at his own expense. The Society for promoting Christian Knowledge has voted £50 towards the proposed Church at this important station. Further help is, however, requisite; and the missionary speaks particularly of his want of a good boat to enable him to visit the numerous creeks and tributaries of the Pongas in his vicinity.

Missionaries are wanted to occupy the new openings presented at Lisso, Sameia, Yengisa, and elsewhere. Means should be supplied to enable us to educate in England young Soosoos, like Lewis Wilkinson, son of the Chief of Fallangia, and others who desire to become missionaries to their own countrymen. Until a native clergy is raised up, Christianity must be an exotic in Western Africa. Industrial teachers are required to instruct the natives to develop the rich resources of their country. Coffee, Indian Corn, and Cotton, may be cultivated to any extent; but the Soosoos do not yet understand the use of the simplest agricultural implements. The stone of the country is good, but the people know not how to work it. There is abundance of ground nuts, beniseed, palm oil, hides, ivory, and even gold, but as yet, although the Pongas has been a principal nest of the slave trade, British traders have made few attempts at that legitimate traffic which is greatly desired by the chiefs and people.

Along with the teachers of industry, there should be sent cotton-gins, steel corn-mills, turning lathes, carpenters' and blacksmiths' tools, and (which would be wonderful novelties in that region) a few ploughs, harrows, and oxen to draw them. Recent events in America have already turned public attention to new cotton fields, and it is not improbable that the imperative demands of commerce will yet bring the Pongas into notice. The above mentioned necessary improvements cannot be made without a large increase of the resources at our disposal. If, therefore, it is thought that the Mission, since 1855, has had a fair trial, and that, through the Divine blessing, it has thus far proved a great success, let those who have the means, and whose hearts are moved toward Africa, contribute to give it that abundant aid which it requires, so that it may enter the great door which Providence has so wonderfully opened to it.

HENRY CASWALL,

*Prebendary of Sarum, and Vicar of Figheldean,  
Amesbury, Wilts.*

## AFRICAN COLONIZATION:

THOUGHTS OF ITS FOUNDERS, SUITED TO THIS TIME.

On the 20th of February, 1824, the seventh annual meeting of the American Colonization Society was held in the United States Capitol; Judge BUSHROD WASHINGTON, the first President of the Society, presided.

General ROBERT GOODLOE HARPER, of Maryland, rose and offered a resolution of thanks to the Board of Managers; after which he said:

“I will now call the attention of the Society to a matter of some, though not perhaps of very great importance. It is to a proposition for giving a name to our African colony. Names are, at all times, matters of convenience, and sometimes of advantage. Our colony has at present no name. It is situated, indeed, near a Cape called Montserado, and has hitherto taken its only designation from this circumstance; but that is a name not appropriate to its object, a name that means nothing. In reflecting on this circumstance, I have thought of a name that is peculiar, short, and familiar, and that expresses the object and nature of the establishment—it is the term **LIBERIA**; and denotes a settlement of persons *made free*: for our colony may with truth be called the home and country of freedmen, in contradistinction to the slaves of whom they once formed a part. This name, if I mistake not, will be found easy and apt; and it certainly has the merit of being very concise.

“General Harper then submitted the following resolution, which was unanimously adopted:

“*Resolved*, That the territory and settlement of the Society near Cape Montserado, on the southwest coast of Africa, be, and hereby is, named **LIBERIA**; by which name it shall be called and known in all the acts and writings of the Society and its agents.

“General Harper again rose and said:

“I will now offer another resolution of a similar character, but with a different object. It is not only to give a name to the principal town in our infant settlement, but at the same time to mark the gratitude of this Society to that venerable and distinguished individual, to whom it is more indebted than to any other single man. It is perfectly well known, that but for the favorable use he has been pleased to make of the great powers confided to him, (a use as wise as it was liberal,) all our attempts and efforts must have been unavailing. No means that we possessed, or could have procured, would have proved adequate without his aid. As an acknowledgment of gratitude for his high and useful services, I make the following motion:

“*Resolved*, That the town laid out and established at Liberia, shall, in like manner, be called and known by the name of **MONROVIA**, as an acknowledgment of the important benefits conferred on the settlement by the present illustrious Chief Magistrate of the United States.

“General Harper then rose and addressed the Society in an able and interesting speech; of which the following very imperfect outline has been preserved:

“I have now a proposition to submit of more important import, and, perhaps, of more doubtful character; (I do not mean in my own opinion, for of its propriety I entertain no doubt; but in the opinion of others.)

“I hold it perfectly clear, from what has come to my knowledge of the progress of this, and all similar establishments, that no means within the possession of this or of any other private association, are adequate to the attainment of those objects which such an association ought to hold in view. What are these objects? They are, in the first place, to aid ourselves, by relieving us from a species of population pregnant with future danger and present inconvenience; to advance the interests of the United States by removing a great public evil; to promote the benefit of the individuals removed, as well as of those of the same race that yet remain; and finally, to benefit Africa by spreading the blessings of knowledge and freedom on a continent that now contains one hundred and fifty millions of people, plunged in all the degradation of idolatry, superstition, and ignorance. All these objects are embraced in the vast enterprise in which we have engaged. To attain these ends, to confer on the sons of Africa and on Africa herself, blessings so great, so invaluable as these, requires means beyond the reach of any private individuals to command; all we have yet done, all we can expect to do, is merely to pave the way, to point out the track; and in accomplishing this, we have derived the most essential aid from the chief Executive Officer of the Union. These efforts of the Society have shown that it is practicable to transplant Africans from our shores to those of their native continent, and that when thus transferred, they are capable of enjoying freedom, civilization and Christianity. A few hundreds, at the utmost, a thousand colonists, might be within the reach of our efforts; by such an experiment we shall demonstrate this, and essentially benefit the individuals; but farther we cannot, by our own exertions, hope to go.

“In the meanwhile, there exists among us a great social evil; a cancer on the body politic, that is gradually eating its way to the vitals of the state. It is at work while we sleep and when we wake, and it will continue, if not speedily arrested, to pervade and corrode, till at length it has destroyed the entire mass of our social strength and happiness. It cannot be touched by us; It needs a far mightier hand. The removal of a few thousand individuals will, in an evil of such magnitude, produce but little effect; it will not even materially benefit this class of population themselves, for it consists of more than a million and a half of persons—and though three or four hundred thousand already free should be removed, the great political mischief among us would be but slightly affected. And though the benefits derived to Africa from such an increase of the colony would not be unimportant, yet would they be small in comparison with those which the country may expect from the complete eradication of this evil.

“How then is that more extensive operation, which alone can complete the scope of our design, to be ultimately or ever accomplished? How is this vast mass of a vicious population to be safely withdrawn from among us, and with justice to those more immediately interested in their present condition? Their removal must have three qualifying circumstances. First, it must be *gradual*, for if attempted suddenly a void would be occasioned by the precipitate subduction of so great an amount of effective labor, that would threaten the most serious inconvenience, if not great calamity. In the second place, it must be done *with their own consent*; for to think of doing it without, seems equally against reason, justice, and the dictates of religion. And in the third place, it



must be done with the consent of those who have an interest in their labor—to no other idea would I ever yield my approbation or consent. Now, to accomplish the object we desire on the three conditions I have stated, most evidently requires national means. These means ought to be applied—the object is national, in its character and in its consequences.

“If a hostile army threatened to invade any portion of these United States, would it not afford a legitimate employment for the army and the fleet? Whether it were New Orleans or Eastport that were threatened, would make no difference in the question; the object would still be national, and the national force would be called forth to meet it. I ask then whether the existence itself, of one or more of the States, is not a national object? And whether an evil threatening that existence is not a national evil? I need not prove it—to those who reflect at all it cannot but be self-evident. To the national government, then, let us address ourselves. The object on which we address them is national in its magnitude, as well as in its consequences, both for good and evil—chiefly for evil. To have applied before, would have been premature; in such an application it might and probably would have been replied—“Shew us that your object is feasible; convince us that the thing can be done;” and such an answer would, I think, have been a wise and solid one. But now it cannot be made. The thing not only can be done, but has been done. A colony is actually established, in a healthy situation; peace has been secured; the means of supply and of sustenance are provided; all is done that needs to be done to complete the experiment, and to prove the practicability of the plan proposed. Now we can go to the government with solid argument to support us, and appeal to their good sense as well as to their patriotism.

“General Harper then submitted the following resolution:

“*Resolved*, That a respectful memorial be presented to Congress, on the part of this Society, stating the progress that has been made in establishing a colony of free people of color at Liberia, on the southwest coast of Africa, the difficulties that have been surmounted in the progress of this establishment, its present situation, its prospects of ultimate success, and the benefits which it may be expected to produce; and praying for aid from the national government, in the further prosecution of this great national undertaking.”

General CHARLES FENTON MERCER rose, not with the view of opposing the resolution, but to notice some reasons by which it had been supported. A similar resolution had been brought forward at a former meeting, when he doubted its policy at that time, on a belief that our efforts were not yet ripe for such a measure.

“At the first organization of the Society, its sanguine friends were agreed in the opinion that its success must depend chiefly on public opinion. The advocates of the plan might be charged with enthusiasm, which, in matters either of religion or of liberty, is apt to make men ready to believe almost whatever they wished, and to anticipate success as if it were to be produced by miracles. To repel this idea, it was agreed by all that the steps of the Society must be marked with the utmost caution and prudence; that in its acts might be found the best and most convenient answer to such an objection. It is now but seven years since the enterprise has assumed a public form; though it is as much as twenty years since in my parent State [Virginia] such a measure was first suggested.

It was then discussed in secret council, and revolved only in the inmost meditations of a few distinguished men. Seven years ago the intelligence of the fact that such a plan was maturing, broke in upon my own mind, and brought with it the first ray of light upon a subject which it had been long and deeply, but almost hopelessly pondering. After contemplating the evil in every various point of view, the result was that it was irremediable. This plan brought to me the first gleam of hope. It was not without difficulty that the Virginia Legislature determined to make public those councils; and since the promulgation of them the plan had had to encounter the most serious difficulties in public opinion. Nor is this at all surprising. The plan itself is imperfectly known or understood; in those parts of the Union remote from the slaveholding States, we have few auxiliary societies, and the subject is little discussed. And though our progress has been more rapid of late, even now the means we possess, when compared with the population on which an influence has been attempted, are small, and I apprehend that we overrate the amount of our moral influence in society, when we indulge the supposition that our system is at present ripe for the measure proposed. We shall still be met with the charge of enthusiasm; and the objection has already been expressed by a Senator of the United States, that our object is grasped by feeble hands, wholly inadequate to sustain or to wield it. The objection is valid, if we alone are to make the attempt, or if it is to be attempted at all without the strength of the whole republic. And the question now presented is, whether we have so far conciliated public opinion as to render it safe to make an appeal to the government; ours is emphatically a government of public opinion. We shall have to encounter that reluctance which is always felt towards embarking in new and untried enterprises; our effort contemplates great objects—it looks at the colonization of those who go from our own shores, and the civilization of the native Africans. Reason shrinks appalled at the magnitude of the undertaking, and it will be attributed rather to the ardent wishes of our hearts, than the cool determination of our understandings, unless we mark our every movement with extreme caution.

“So far we have lost nothing, not even time; for while the colony has been gradually making progress, we have been occupied in exertions in our own country. If those exertions had so far succeeded as to bring the subject into discussion in every State of the Union, I should think we ought to apply to Congress with a hope of success; but I fear that we shall meet with difficulties in that body from prejudice, from the power of habit, and from constitutional difficulties as to the power of appropriation. On these accounts I should have preferred delay, till the legislatures of the several States had strengthened our application by memorials on the subject.

“Still, however, we have obtained some. The Legislatures of Georgia, of Tennessee, of Maryland, and Virginia, have expressed sentiments favorable to our general object, and Ohio goes the full length of the resolution now on the table. But this is only a small portion of twenty-four States. I am not disposed, however, to oppose the resolution, but I doubt its policy.

“I did hope the Managers would, ere this time, have ascertained the temper of the present Congress on this subject. If this has been done, and we have any reasonable hope of success, I should then think we had better present our memorial; but I am unwilling that it should be presented and fail.

“I entirely concur with my friend in the encomium he has pronounced on our venerable Chief Magistrate, for the firm and patriotic efforts by which he

has advanced the design in which we are engaged. It is known to all the members of the Society that \$100,000 were appropriated three years since, and 30 or 40,000 have been since applied to an object affiliated to our design, and essentially, though collaterally, contributing to its advancement; the sending out of agents of the United States to the African coast, and the transportation of persons in the public ships. By these means we have obtained, in fact, all we could have expected to obtain, had Congress decided to aid our enterprise; nor has this been done by any perversion of his powers. It has been done avowedly and in good faith. . . .

"I only differ from my highly respectable friend in point of time. The policy is American throughout, for whatever relieves the South aids the North; the strength of the South would be more available in time of war; and in peace, a freeman is always better than a slave. The North, whatever she may think, or however she may feel, has a deep interest in the emancipation and the colonization of the slave population of the Southern States. I make these remarks in reply to the argument of selfishness, which is sometimes brought in bar of the claims of this Society to northern patronage; for we have been charged with wishing only to remove our free blacks, that we may the more effectually rivet the chains of the slave."

GEORGE WASHINGTON PARK CUSTIS, Esq., of Arlington, brought up at Mount Vernon, and the grandson of Mrs. Washington, spoke very eloquently in support of General Harper's resolution.

"He observed, that the early history of every attempt at colonization had been uniformly marked with disaster, as if it were the will of Heaven that all great and novel enterprises should be attended with difficulty in their outset, to shew how those difficulties could sink before labor and virtue. The cause of this Society had virtue on its side; the object it sought to achieve was an act of retributive justice. The race it sought to benefit had been torn by the white man from their home and native land, and condemned, without a provocation, to toil and servitude; and now we were endeavoring, by restoring to the land of their nativity, to remedy, so far as remained in our power, the evil of our forefathers. With such an object to plead for, he would go to the great council of the nation, as the guardians of American liberty, the conservators of the public morals, and he would tell them—"You are the last of Republics; you boast that this is the seat of freedom, of justice, of honor, of high and magnanimous feeling. The evil we would remedy is none of ours, it was done before we were born, and it is left for us to undo. Lend us your aid to strike the fetters from the slave, and to spread the enjoyment of unfettered freedom over the whole of our favored and happy land."

"Mr. Custis then made some remarks in reply to what had fallen from Gen. Mercer, respecting the prejudices which still existed in northern sections of the Union, in relation to the character and designs of the Society; and contended that it was not possible that such a feeling could long continue.

"They have not forgotten that Southern men were at their side when they braved the Canadian snows, and scaled the icy bulwarks of Quebec. Then we were only confederated states, now we are one nation, one family. He passed a warm encomium upon the northern character, and felicitated the people of that part of the Union on their distinguished blessings and happy condition. But would they not dispense these blessings? Did they not feel for the condi-

tion of the South, so opposite in many respects to their own? Could they forget the heights of Cambridge, where they saw the hunting shirt of the South coming up to their aid, and heard the voice of their brethren hailing the spark of freedom that Northern hands had kindled, and crying out, 'Go on, we are coming to support you!'

"Mr. Custis anticipated with exaltation the results that would follow the success of the Society's efforts in removing this wretched population from the American soil, and restoring them to the land of their forefathers. When the bark that bore them approached the African shore, it would not be hailed with such shouts as welcomed Columbus when he bore to the people of the Western Archipelago the emblem of the Cross—an emblem that appeared only to both nations in each others' blood. We sent them the star-spangled banner, that constellation whose rising lighted the world to freedom. When that banner shall float over their corn-clad hills and plains, waving in harvest, they will not think of Cortes or Pizarro—the name of America will be hailed with enthusiasm by millions on that vast continent that are now unborn. He called the Society to remember the first colonization of this country. A feeble little vessel bore the adventurous band, but virtue and religion led the way; the genius of philosophy was perched upon the helm. Now we are become a great nation; should we not pity others?

"In his remarks upon the unhappy situation of the planters, Mr. C. said, that what he spoke, he spoke not from speculation; he brought not the dreams of others, but his own experience; touching all those evils, he might with truth say—

*Quorum magna pars fui.*

"He had lived to see, and painfully to feel, the errors of the system. His great hope lay in the magnanimity of those who were happily free from that system, and who, when they understood and became convinced of the feelings and desires of the men of the South for its entire removal, and saw a plan for that removal that presented a feasible prospect of success, would not, could not, refuse their aid to carry it into effect. The nation possessed the power to effect it. The Republic was not now feeble and panting from the mighty effort of its newly accomplished emancipation: it had had time to breathe, to recruit its strength, to be refreshed, and to prepare itself for new exertions in the cause of light and liberty, and human happiness. On the subject of this enterprise, the nation has been as if in a deep sleep; but when a lion slept it was not the time to form conjectures on his power; would you see his strength, you must rouse him up from his lair. With respect to the American Republic, she had only to awake, she had but to

"Stretch her hand—

She heav'd the gods, the ocean and the land."

What had she not already achieved? If she could only be brought to *think* upon this subject, and once to turn her strength to its accomplishment, all difficulties would vanish before her way. The national genius, like the tube of Herschell, will discover satellites and suns that none believed had place within the starry sphere."

In reply to General Mercer, General Harper insisted that numerous applications to Congress might be necessary. But we should seek aid from the States; granted—



“They are called upon by the most powerful motives to activity and energy in the cause. But has not the nation an interest in our object as well as the States? Let us go to all the States; but not exclude the national government. There is scope for all united. There is a vast national object to be attained. I heartily concur in the opinion, that we should apply to the States. But by addressing Congress we shall prepare the way for such application. We ought to explain our views and plan soon and fully; so that they may be seen and understood by the nation. The sooner and the more fully this is done the better; and in no way can it be so well done as by an application to Congress, and the discussions to which it will give rise. Thus our light, instead of remaining hid under a bushel, will be placed on high, and seen by the nation.

“W. JONES, Esq., made some remarks concerning the difficulty of the subject under discussion, and proposed the following resolution, which was adopted:

“*Resolved*, That the resolution just offered be referred to a committee of five, who shall be instructed to inquire into the expediency of an immediate application to Congress, and the nature and extent of the aid to be asked for; and, that the said committee report the result of its inquiries to an adjourned meeting of this Society, on Friday, 5th March next.

“The committee appointed under this resolution were—Gen. R. G. Harper, W. Jones, Esq., Wm. H. Fitzhugh, Esq., Gen. C. F. Mercer, Gen. John Mason.”

Such were the profound thoughts of the able, sagacious and eloquent men, who gave origin to the American Colonization Society. In these days of trial, and of civil war resulting from conflicting opinions as to the rights and interests of multitudes of the human race, we are tempted to breathe forth the sad words of the Patriarch of Uz in his adversity:—“Why is light given to a man whose way is hard and whom God hath fenced in? He leadeth counsellors away spoiled, and maketh judges fools. He removeth away the speech of the trusty, and taketh away the understanding of the aged.” He that is Highest rules in this night of storm, and can subdue the raging elements to order, union and peace. He who “buildeth up nations or destroyeth them” can shed into the heart of VIRGINIA and her sister States of the South the spirit of WASHINGTON, and what is still holier, the SPIRIT OF CHRIST—a spirit of impartial justice and benevolence; so that from the darkness and war of the present “Light shall break forth like the morning, and their health shall spring forth speedily, and thy righteousness shall go before them, the glory of the Lord shall be their reward.” Who can fail to see the immense good to be conferred upon the African race by true philanthropy toward them by the United States? Let us, one and all, turn unto the Lord, and He will have mercy upon us, and to our God, and He will abundantly pardon.

## INTELLIGENCE.

The Rev. GEORGE JONES sends to the Financial Secretary, Rev. WM. McLAIN, \$20, the amount of collection taken up in the Hanover street Presbyterian church, Wilmington, Del., on Sabbath, *July* 21, 1861, for the American Colonization Society—material for war on African barbarism!

---

## PRESIDENTIAL ELECTION IN LIBERIA.

S. A. Benson, President; D. B. Warner, Vice President.

*Opposition Candidates*—B. P. Yates, for President; J. T. Gibson, for Vice President.

The Administration ticket was elected by a large majority, and the majority in the Senate and House of Representatives is also large.

---

## FREE PERSONS OF COLOR SEEKING A PASSAGE FROM NEW ORLEANS TO LIBERIA.

We have an application, dated New Orleans, July 17th, from a company of twenty-two colored persons, asking the aid of this Society in removing them by the next opportunity (November 1st) to Careysburg, Liberia. We are anxious to do all we can for these people, and for many others, who, in these troublous times, may desire another and to them certainly a better country. There is some difficulty in communicating with these persons, which we hope may be overcome.

---

DIED, at the town of Lower Caldwell, Liberia, March 28, Mrs. Charlotte Clark, aged 97 years. She was born in Newport, R. I., and emigrated to Liberia in the brig Vine in the year 1828.

---

THE SLAVE TRADE.—By direction of the Secretary of the Interior the U. S. Marshals of Maryland, Delaware, the Eastern District of Pennsylvania, New Jersey, Connecticut, Rhode Island, Massachusetts and Maine, will meet on the 15th inst., at the office of the Marshal of the Southern District of New York, in this city, to co-operate for the prevention of the slave trade.—*Journal of Commerce*.

---

FUNDS.—All monies for the Society should be sent to Rev. W. McLAIN, Financial Secretary, Colonization Rooms, Washington, D. C.

*The Slaver Falcon.*

The slave brig *Falcon*, Lieutenant Young, arrived at New York on the 29th ult., from Congo River, with Captain Kimball and all his crew on board as prisoners. The *Falcon* was captured off Red Point. The captain acknowledged that the *Falcon* was a slaver. All the African squadron, except the *Saratoga*, which was on a cruise, was at Loanda on the 10th of June, all well.

---

*The Hottentots and the Dogs.*

The Hottentots of South Africa were formerly very badly treated by some of the Dutch farmers, who held them as slaves, or employed them as laborers. At that time there were no schools for the old or young among them, and, except the missionaries, but few cared for their souls. Indeed, many thought, or pretended to think, that a Hottentot had no soul; that he was little if anything better than the brutes that perish. Mr. Moffat once met with a striking instance of this. He was travelling in South Africa, when, toward evening, he went to the house of a Dutch farmer, and asked for a night's lodging. This request was granted, and he at once made himself at home with the strangers. After a short time, the farmer and his wife learned that their visitor was a minister; and, as the Dutch profess some respect for the form, at least, of godliness, Mr. M. proposed to hold a religious service with the family. To this the farmer agreed, and the preparations for it were soon made. A great Dutch Bible, with heavy clasps, and which, it is feared, was not often opened, was placed upon the top of a long table in a very large room, and a lighted candle by which to read it. Mr. M. took his seat before the Bible, with the farmer on his right hand, and the farmer's wife on his left. Below these, on both sides of the table, were grown up sons and daughters and other members of the family. All seemed now to be ready, and everybody expected that Mr. Moffat would begin. But he was not satisfied. He knew that, besides those who sat before him, there were many Hottentot laborers on the farm who never heard the name of Jesus, and to whom he was resolved, if possible, to preach the gospel of salvation. But how to get them into the room he did not quite know. He resolved, however, to try. So, instead of beginning to read the Bible, he leaned forward, and seemed as if he was straining his eyes to see something in the distant and dark parts of the room. After a little the farmer noticed this movement, and asked Mr. Moffat what he was looking for. "O!" said the missionary, "I was only looking for the Hottentots." In a moment a frown gathered upon the farmer's brow, his lip curled as if to show his contempt, and then, in a loud, rough, harsh tone, he said: "Hottentots, is it, you want?—Hottentots! Call in the dogs!" This would have upset some men; but Mr. Moffat was prepared for it, as he knew well that many, like this farmer, thought that ministers might just as well preach to dogs as Hottentots. Without, therefore, using any arguments of his own, he opened his Bible at the 15th chapter of Matthew, and read, with as much force and solemnity as he could, the 27th verse: "Truth, Lord; yet the dogs eat the crumbs which fall from their master's table!" He then sat silent for a minute, and looked toward the farmer. But as the rough man made no motion, Mr. Moffat repeated the verse, and while he did so, fixed his dark eye full upon his host. Still the man sat silent, and did not seem to be moved. A third time, therefore, Mr. Moffat, turning toward him, and looking him full in the face, repeated the words, "yet the dogs eat of the crumbs which fall from their master's table." At once the farmer roared out, "Stop! I can stand it no longer;" and then added, "Call in the Hottentots! Call in the Hottentots!"—*Miss. Mag.*

*How the Wesleyans do it.*

We commend this example of the Wesleyans to the emulation of all the friends of Africa and the World's conversion:

How they raise at the rate of \$700,000 missionary money in a year. A secretary of the society says:

"The ministers make the missionary cause their own; and all, children as well as adults, and the poor as well as the wealthy, are invited to contribute."

This reply states the *rationale* of this wonderful success. Let us analyze it, after a homiletic fashion:

"I. The ministers make the cause their own.

"1. They study it. 2. They enter into it heartily. 3. They faithfully present it.

"II. All are invited to contribute:

"1. '*All*.' (1) Children; (2) Adults; (3) Poor; (4) The wealthy. The classification is exhaustive.

"2. 'Are invited to contribute.'

"(1.) They are 'invited' in due season.

"(2.) They are 'invited' to give according to the measure of ability.

"(3.) They are 'invited' earnestly.

"(4.) They are 'invited' successfully."—*Ch. Advocate*.

## RECEIPTS OF AMERICAN COLONIZATION SOCIETY.

*From the 20th of June to the 20th of July, 1861.*

MAINE.			
By Rev. F. Butler—\$43—viz:		<i>Fitchville</i> —Mrs. Fanny Raymond.	5 00
<i>Auburn</i> —C. Record, Esq., \$3, Hon.		<i>Mt. Carmel</i> —Collection in the Congregational Church,	8 64
N. Morrill, \$1, . . . . .	4 00	<i>Greenwich</i> —Lyman Mead, \$5, Edw. Mead, Miss Hannah Mead, each \$1, . . . . .	7 00
<i>Lewiston</i> —A. H. Small, Esq., . . .	3 00		103 64
<i>Augusta</i> —Hon. Ruel Williams, \$5, Hon. J. W. Bradbury, \$2, D. Williams, J. Dorr, \$1 each, . . .	9 00	OHIO.	
<i>Hallowell</i> —Col. Andrew Masters, \$5, C. Spalding, \$1, . . . . .	6 00	<i>Cincinnati</i> —Legacy of the late Geo. W. Burnet, . . . . .	5,000 00
<i>New Castle</i> —J. G. Huston, \$3, S. Hanley, Eben'r Farley, \$2 each, Thomas Chapman, \$1, . . . .	8 00	<i>Morning Sun</i> —Collection in his church by Rev. G. W. McMillan, . . .	6 00
<i>Waterville</i> —Prof. G. W. Keely, Hon. Samuel Appleton, \$3 each, . .	6 00	<i>Gillespieville</i> —Abner Wesson, to constitute Dr. Thomas M. Pinkerton a life member, . . . . .	30 00
<i>Wiscasset</i> —Wales Hubbard, Esq., \$3, Dea. Dana H. Ingalls, Esq., Ellis Spear, Alfred Lenox, \$1 each, .	7 00		5,036 00
	43 00	DISTRICT OF COLUMBIA.	
NEW HAMPSHIRE.		Miscellaneous, . . . . .	494 10
By Rev. F. Butler—\$8.55—viz:		The United States of America, for support of Africans, . . . .	28,270 00
<i>Rindge</i> —Cong. Church and Society, by Rev. Dr. Burnham, . . . .	7 55		
<i>West Lebanon</i> —George B. Tracy, .	1 00		
	8 55		

VERMONT.		FOR REPOSITORY.	
By Rev. F. Butler—\$10—viz:		MAINE.—By Rev. F. Butler— <i>Hallowell</i> —Hon. John Hubbard, \$2, <i>New Castle</i> —Daniel Day, \$2, . .	
<i>Windsor</i> —A friend to Liberia, . .	10 00		4 00
CONNECTICUT.		MARYLAND.— <i>Baltimore</i> —Charles W. Davis, to 1 Jan. '63, . . . .	
By Rev. J. Orcutt—\$103.64—viz:			5 00
<i>Meriden</i> —Charles Parker, \$20, J. and E. Parker, \$10, to constitute Rev. G. H. Deshou a life member, . .	30 00	Total Repository, . . . . .	9 00
<i>Norwich</i> —James Lloyd Greene, \$15, J. M. Buckingham, \$5, W. P. Greene, jr., \$10, . . . . .	30 00	Donations, . . . . .	401 19
<i>Lyme</i> —Mrs. Ellen C. Griswold, \$7, Miss Evelyn McCurdy, C. C. Griswold, H. L. Sill, each \$5, Dea. Noyes, \$1, . . . . .	23 00	Legacies, . . . . .	5,000 00
		Miscellaneous, . . . . .	494 10
		U. S. Government, . . . . .	28,270 00
		Aggregate Amount, . . . .	\$34,174 29







For use in Library only

I-7 v.37/38  
African Repository

Princeton Theological Seminary-Speer Library



1 1012 00307 1828